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WEEKLY REVIEW.

—The new Native Hospital on the Esplanade is about to be opened. This handsome edifice has cost over Rs. 350,000. It has been built partly with money left for the purpose by the late Mr. Goculdas Tejpal, and with Government money. The *Bombay Gazette* says it is a magnificent building in the old English Gothic style. It was designed by Colonel Fuller. Our contemporary gives a detailed description of it, and we read of 'the many-coloured Minton-tiled pavement,' 'the massive central staircase,' 'iron railing of curious design gleaming with an exuberance of gold and colour,' the grandeur of a tower rising 50 feet above the roof, &c. We are disappointed, however, when we come to the number of beds. We were in hopes that the building would be made to accommodate at least as many as the Sir J. J. Hospital, which is almost always full. The prejudices that hindered the Natives from availing themselves of hospitals under the care of European surgeons are fast disappearing, and a much larger amount of hospital accommodation than is now furnished will soon be needed. The beds in the new hospital will number 120, of which only 20 are for women. But then a hospital built simply for the sake of the patients is what we do not often see in this world. We love to accomplish a number of objects at once. 1st, we must have a building that shall be a fitting monument of the successful merchant who bequeathed part of his gains for such a structure. 2nd, we want a building that shall be an ornament to the city and attract the gaze of strangers. 3rd, some deserving public servants must have some honourable and highly-paid functions, in connection with the building. Some other ends may perhaps be overlooked by us, but at length we reach this: the accommodation and care of patients. Looking then at the plurality of objects to be accomplished, it becomes us to be thankful for the 120 beds that are now to be made available for the sick of this great city. But the question recurs with much force, When are we to have a worthy European Hospital?

—The god Venkoba has got a lift. H. H. Appa Sahib Jamkhundeekur has cansed a *ruth*, or chariot, to be constructed at an expense of Rs. 12,000, for his godship to take his drives in.

—A missionary, in the *Lucknow Witness*, gives a pleasing illustration of the power of grace in some soldiers lately converted at Subathu. A Native Christian woman had died; there were no Native Christians there to convey the body to the cemetery, and these converted soldiers cheerfully undertook it, and did it, undeterred by the sneers of their comrades, who lined the road along which they had to proceed. Thus they added to their faith, virtue (manliness)

—At a Conference of the General Assembly of the Established Church of Scotland, Lord Polworth was Chairman and remarked that a very striking feature of 'the present revival' was the revival of the people's trust and confidence in the efficacy of prayer. Mr. McMurtrie of St. Bernard's, Edinburgh, said he had seen more blessing in his ministry during the last six months than in the previous sixteen years. Dr. Lang, of the Barony, Glasgow, said that sympathy in the great work of their common Master had bridged over ecclesiastical differences, and they were all glad to find themselves working heartily and unitedly with men of all the Churches, and of almost every variety of Christian gift, for the good of souls and the extension of Christ's Church on earth. Mr. Robertson, of Whittinghame, said he had come after a ten years' ministry not only to what he believed to be the true dignity of his profession, but to realize the true joy of his work. Mr. Wilson of the Tolbooth, Edinburgh, said: This movement had brought out a great many willing workers in the Master's vineyard, and these workers must be trained and encouraged and directed in their new zeal. It was folly to attempt to close lips or tie hands that God had set free; and surely it would be a wise thing on the part of the Church to take the care and oversight of those who were willing to devote their gifts of talent and life to the Redeemer's work.

At a similar Conference in the Free Church Assembly, Mr. Wells said that in many country districts, which no stranger had ever visited, the blessing had been in some respects more remarkable than in the large cities. Many members from the country who had not spoken could have mentioned facts that would have thrilled the Assembly. Almost every minister and elder he met with was arranging for evangelistic services. Dr. A. A. Bonar spoke of the necessity of individual effort, each believer every day seeking to win souls.

—The *Times of India* asks:

"Cannot the benign British Government do something to prevent the miserable traffic in girls common amongst the Hindoos? The weekly Goozerati gives some instances which are simply shocking to a European. One Pemjee of Mangrole, 55 years old, married a girl of eleven. Another man named Dewkurn Roychund, aged 62, recently married a second wife 11 years old, though his first wife is still alive. The father of this second wife got 5,000 rupees from his aged son-in-law, who died three months after his marriage. The girl will remain a widow all her life."

And widowhood in these cases is servitude of a most cruel character. Parents have no more right to sacrifice their children in this way than they have to drown them in the Ganges. The Government of India should refuse to recognise anything as marriage which is not a union of marriageable parties brought about by mutual consent. There seems little likelihood of any action on the part of Government. But where are our reformers? A shocking event is reported from Calcutta. A girl nine years of age, just married and arrayed in bridal trinkets, was invited to a neighbour's house and there killed for the sake of her jewels.

—The July number of the *Indian Antiquary* contains some interesting information regarding the Hill tribes of the Deccan. Dr. J. Muir supplies some passages of the Mahabharat in English verse, in which he traces analogies with Scripture. There is a paper on the Koragars (Chandals, illegitimate children of Brahmini women and Shoodra fathers) the author of which tells us that "uneducated and illiterate as the Koragar is, in his circle *virtue thrives as in her proper soil.* Lying, stealing, adultery and other social evils he knows not. He drinks toddy, it is true. He eats flesh; on what else shall he live while we have denied him every means of subsistence. He eats the rotten flesh of dead cattle and clothes himself with rags." So virtue has at last found a place in this wicked world where she can feel at home and thrive as in her proper soil. And this among the Chandals, the lowest of the low. We do not say that we accept the testimony of Mr. Raghavendra Rao on this subject.

—Dean Stanley, on the occasion of the opening of a new Chapel on the Holborn Viaduct for the Rev. Dr. Parker, made a speech in which he said he could not help feeling that the time had almost approached when the consummation of a wish entertained by many eminent statesmen and, he confessed, near his own heart, would be realized, the wish, namely, for concurrent endowment. His speech breathed throughout a very kindly and fraternal feeling towards Nonconformists. We hope, however, that the day of concurrent endowments will not dawn upon England. It is quite enough that the Church of England has been hampered and hindered by the millstone of patronage, and we would rather the endowments were all appropriated to her than distributed among the religious bodies. The very evils anticipated by those who left the Church of England two centuries ago and more, are witnessed this day. We trust that something better than concurrent endowment is in reserve.

—Our readers will find a long letter of M. M. R. in our correspondence columns. We are at a loss to understand how our correspondent should have misconceived our position as he has done. That "after conversion we cannot sin; do not sin; that our sanctification is at once complete when we believe," are points we never dreamed of advocating. That a great many Christians pass their lives in conflicts like that described in Rom. vii., we fully admit. What we have felt ourselves called upon to discuss (not dogmatically nor polemically, but in

love) is the question, Must we as a matter of fact go on sinning as long as we are in the world? In other words, May the Christian by unreserved consecration and faith receive from Christ hour by hour power to do the whole will of God? Our Methodist brethren will be surprised at the representation of their views, viz. "that after conversion our sanctification is at once complete, that we are perfect, that there are no remaining corruptions abiding in our hearts."

—So many different forms of Government are already combined in the British, that it probably would not make much difference if another, the Federal, were added. The advocates of Home rule for Ireland ask only for a Parliament of their own to consider matters purely local. It is thought, however, that if this matter were carried, there would be more to follow. Mr. Disraeli took a very serious view of the matter, saying that to sanction the Home Rule policy would be the destruction of the Empire. Lord Macauley used similar language twenty years ago. We fail to see how Ireland should be so vitally necessary to England. One ridiculous feature of the discussion was that an Irish paper published a full report of a speech by Mr. O'Connor Power, with "cheers" and all that interlarded, received by telegraph, whereas the speech was not delivered at all!

—To commemorate the name of Livingstone, the following plan is commended in the Edinburgh *Daily Review:* Establish a missionary settlement in East Central Africa, to be named Livingstonia; useful arts to be taught there and the Gospel diffused; and people to be encouraged to congregate there so as to make a city in time. This is just what some Germans are doing, we believe, barring the name. The Free Church of Scotland is thinking of establishing a Mission in East Africa, perhaps among the Somalis.

—MESSRS MOODY and Sankey broke ground in Aberdeen on the 14th inst. One of the meetings in the open was on the Links, when more than 20,000 persons were present. On the following day, a meeting begun in the South Parish Church had to be concluded in the public square, so vast the numbers that had come together. As usual, they were having three services daily. In the prayer meeting Mr. Moody occupies about ten minutes in speaking. At the other meetings his discourses generally occupy about 30 or 40 minutes. The day closes with the Inquiry-meeting.

—THE Lord is blessing the ministry of Mr. H. Varley in many places. He lately had a series of services at Yarmouth. Fourteen ministers had been earnestly preparing the way. There was a nightly attendance of about 2,500. On one evening there were 96 seekers of salvation. "We paraded the streets, singing and reading and inviting the people; the ministers and leading townsmen strengthening our hands; the Lord was magnified; and there is great joy in that town."

—THE Free Church Mission Church in Bombay received an accession of 18 adult members, in 1873. One convert was from Judaism, two from Mahomedanism, and seven from Hinduism. In connection with the Free Church of Poona seven adults were baptized on the 5th of April last. The Mission Church at Jaulna had an accession of 20 adult members in 1873. To the Church in Nagpore 6 were added. The number of communicants in these churches is as follows: Bombay, 105; Poona, 75; Jaulna, 213; Indapoor, 10; Nagpore, 109; Gonds, 11.

—THE sacred car of Juggernaut at Serampore was not drawn on the day of the festival, the Municipal Commissioners having judged it unsafe, some of the axles being rotten. The *Patriot* accuses the Magistrate of conspiring to interfere with the religious observances of the people. The preservation of life is of no consequence compared with the duty of parading a hideous idol through the streets.

WE have received the Report of the Arcot Mission for 1873. This mission is connected with an American body designated the Reformed Church of America. Three sons of the late Dr. Scudder are still in the field and one on a visit to America. The chief stations are Arnee, Arcot, Vellore and Chittoor. The heavy debt resting on the Board in 1872 has been entirely removed. The number of out-patients treated at the Arcot Dispensary was 6,983 last year. The total number of communicants is 731. We are not able to say how this number compares with the total of 1872. There are 4 Native Ministers, 26 Catechists, 20 Readers, and 23 School-teachers. In the Madras Presidency it is not an uncommon thing for entire villages to put themselves under the care of a Mission, renouncing idolatry, observing the Sabbath and receiving instruction in the Gospel. In one district there has been a great defection; 21 villages out of 28 went back to heathenism, after having connected themselves with the Mission. The Report gives a plain statement of the matter without reservations. It seems that some of the Native helpers had used improper influences to bring people over to Christianity. It is most painful to think that the cause of the Gospel should have been thus cruelly betrayed by men engaged in teaching it, men whose conduct showed that they were grievously estranged from the true spirit of the Gospel. The Missionary in charge was away most of the time engaged on Bible revision, and was part of the time ill. Such facts as these must be considered when the question of paid Native agency is under discussion. A case of a different kind is mentioned:

"One large village, which for some time has been anxious to join us, and finally did so in August last, was driven back into heathenism by the threats and violence of the neighbouring caste village. Houses were burned down over the heads of some of the people, and all the maledictions of which the language is capable were heaped upon them. There was not strength sufficient to breast the storm."

In the Preparandi school are 27 scholars. A large amount of street preaching has been accomplished at the different stations and villages

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—A very successful young minister remarks that there was a strange omission in his training as a preacher—and the omission is one that applies equally to a Sunday school teacher. In all the teaching of his theological course, in all the sermons he had listened to on the subject, in all the advice he had got fron older ministers—and he had received almost every imaginable counsel—he had been entreated to be orthodox, to be scriptural, to be simple, to be practical, to be personal, but nobody had ever enjoined it upon him to be *interesting*. But what good could all the rest do without that?

—An American minister, preaching in London, said: "What a blessed thing is prayer! I received a letter the other day from my wife, who told me that she heard my little boy, a night or two after I left him, add to his evening prayer a prayer of his own. The little fellow thinks the telegraph-cable is a great bond between us, so that if anything happens there I can be told of it in a minute, and his prayer was, "O Lord, don't let anything happen to the telegraph-cable, for Jesus' sake!" When I hear of sceptics trying to do away with that grand old doctrine of prayer, I say, "Don't let anything happen to that telegraph-cable for Jesus' sake." Can anything happen? No. It is sunk deep in the ocean of infinite love, and is bound fast to the shores of heaven and of earth by the omnipotent grace of Christ."

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SATURDAY, JULY 25, 1874.

SAVED BY DEATH.

We find the following, by a doctor of divinity, in an American paper, and would like to have our readers read it carefully:

"How can such imperfect Christians as we are go into that glory and be happy? How can God take us there, so spiritually feeble, so unholy? Our hearts are full of the world. We are selfish, vain, proud, unbelieving, uncharitable. We feel sometimes as if a purgatory, where we could have the dross burned off before we are ushered into that dazzling glory, would be a relief that we would gladly suffer and be purified, rather than find ourselves suddenly in a radiance that would make our imperfections so sadly conspicuous. And then we read that nothing impure can enter heaven. We do not believe that any miraculous change is wrought in our characters by death. As we leave the earth we go to the gate of the golden city. The soul that fretted and murmured and clung to life just now, is, the next hour, either in heaven or excluded for ever. Thus, as we think of what heaven is, and of what we are, and that we must go there immediately after death, and just as we die or not at all, we are led to fear that we shall find no entrance at those gates which "for ever bar pollution, sin and shame." And yet we hope we are believers. We know that we love Christ and want to serve him. Can we find any way to reconcile our imperfect hearts and lives with the hope of "meetness" when we die "for the inheritance of the saints in light"? Let us look at this for a moment. What is the holiness of the saints in heaven? It is love to Christ manifested in praise and in service. They cry, "Thou art worthy, for thou hast redeemed us by thy blood." "They serve him day and night in his temple." They have no bodies to grow weary, no worldly duties or cares to distract their thoughts; no pain or suffering to disturb them; no evil spirits or fleshly lusts or carnal vanities to tempt them. But, on the contrary, *every association* and *influence stimulates* the spirit of devotion; all tends to purify and intensify the love that grows in the heart. Now take a poor, imperfect, bed-ridden, weary, timid, murmuring saint from the body, and from the earth, into such a place. Let him take with him only "the soul's generic choice of God," the soul's feeble, fluttering love for Christ, free him at once and for ever from all that separated him from God, that dimmed his view of Christ, that distracted his mind and divided his heart, cast off all his moorings to time and sense, to temptation and sin, and would he not float out on the ocean of God's love with a freedom and joy such as he could not experience and scarcely ever dreamed of on the earth? The change is not wrought in us at death, but we are relieved from all that hindered the growth of that germ which grace has planted in our hearts. We are taken where all is favourable to its rapid development, and thus it is that the feeble and imperfect believer here to-day may be the white-robed and golden-crowned harper before the great white throne to-morrow."

This is certainly very comfortable, but is it the comfort which the Gospel is designed to convey? For what is the purport of the representation here made, but this: That holiness becomes possible only when all things concur to make it easy. We are to be made holy by being taken away from temptation, not by coping with it and overcoming it. While in the presence of sin and temptation, in the experience of suffering, in a world where Satan holds sway, it is vain to think of being wholly constrained by the love of Christ. But when we are taken to a region where all love Christ, where there shall be no annoyances or provocations or temptations, no rival world soliciting our love, in a word where it is easier to love him than not to love him, then we shall love him. Now is this that salvation which God has provided for his people? Has Satan such absolute sway in

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this world, that it is only by removing believers to another and a sinless region that Christ can obtain a complete victory over sin? Is the Spirit of God less than omnipotent in the heart of the believer, until the latter is taken away from the presence of temptation?

We cannot accept of this view. In the account above given take the word 'murmuring' in the catalogue of the bad things found in the heart of the dying 'saint.' Is this consistent with a true love to Christ? Murmuring is finding fault with God's providential arrangements; it is the opposite of trust and the opposite of love. The very object of the tribulations and trials to which the believer is subjected is that patience may have her perfect work, and faith learn to recognise a Divine hand in all, and say, The cup which my Father giveth me shall I not drink it? Nay, in all these things (tribulation, distress, persecution, famine, nakedness, peril, sword) we are more than conquerors. So far from their overcoming or beclouding our consciousness of Christ's love or defeating our love to him, we realize his love more than ever and our own love becomes more fervent. Thousands of martyrs have given the proof of this, and thousands of saints now lying on beds of suffering and anguish are verifying anew the words of the Psalmist, It is good for me that I have been afflicted. In fact if we want to find patience, submission, love in perfection, we shall generally find them in those who have been subjected to peculiar suffering and severe chastening. It is not by getting rid of the cross that piety is developed, but by getting better acquainted with it. We look upon this world, and we think the Bible favours the representation, as one that is admirably adapted for the discipline and best development of the follower of Christ. It is in the conflict with sin that we become acquainted with its odious and formidable nature, and with our own utter and hopeless weakness, and with the all-sufficient grace of the Lord Jesus Christ, who is made of God unto us wisdom and righteousness and sanctification and redemption. The whole armour of God is given us that we may fight the good fight of faith.

If ye love me keep my commandments, says Jesus. Ye are my friends, if ye do whatsoever I command you. He that heareth my words and keepeth them is like a wise man who built upon the rock. He purgeth them that they may bring forth more fruit. Greater is he that is in you than he that is in the world. Blessed are they that keep his commandments that they may have right to the tree of life.

We think that Christians often deceive themselves by imagining that they have more love to Christ than finds its expression in their life. Our love to him will manifest itself in doing his will, at whatever cost, in love to our brother, and specially in the faith whereby we receive from him the grace that we need. We would fain throw the blame upon our environments, our body of flesh, our trials and the like; but the Scripture says expressly, He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? Except a man deny himself and take up his cross daily, he cannot be my disciple.

On the principle that lies at the bottom of the idea advanced in the extract given above, the old Romish way of separating religious people from the rest of the world in nunneries, that should be little imitations of heaven, in their separation from the temptations of ordinary humanity, was not incorrect. But who that receives the Gospel can doubt that it was utterly a mistake?

We have a definite promise that no temptation shall overtake us but such as we shall be able to cope with or escape from. But the difficulty is that so many are looking for the ability to overcome where it is not to be found, in themselves, instead of looking for it simply in Christ. Sin shall not have dominion over you, for ye are not under law but under grace.

We are firmly of opinion, that our Saviour, Leader and Commander, the great Captain of our Salvation, has just as much power here as he has in heaven, and that the same is true of the Spirit of God; and that the idea that we must be removed from this scene of trial and conflict and temptation, in order to be freed from sin, is dishonouring to all the persons of the Godhead.

TRAINING FOR MINISTRY. III.

Those who have attentively read what we have written on this subject, will have gathered from it what method of studying the word we believe to be most profitable. It is only as we are ourselves brought under the power of the truths contained in what we read that we become fitted to present them to others. The idea will naturally present itself that a man will need to live 1,000 years in order to get acquainted with Scripture in this fashion. This is erroneous. For in becoming acquainted with the hidden treasures of the passage on which he has pitched his tent, the student becomes acquainted with a great deal of Scripture. So far from slighting the rest of Scripture by giving your concentrated attention to a little bit of it, you are paying it the highest honour, and the whole of revelation is lifted up into a clearer light by the successful study of one fragment.

There is a mental state which is described by our word 'realization.' In order to be brought under the power of truth we must realize it as truth. A man may have been familiar from his youth with the Gospels, and may have read fifty times the account of the sufferings of our Lord, but if one day, looking through a gateway, he could catch a glimpse of Jesus himself in the hands of the soldiers, and see the thong descend upon his back, hear the blow, see the expression of the Sufferer's countenance, and take in also the attitudes and looks of the jeering crowd around him, it might be but for a moment, but he would carry away an impression far more profound than he had ever previously known. Now we believe that this is just one of the things which the Spirit of God comes to us to accomplish; to enable us to realize as truth the things of which we read. "He shall testify of me; he shall glorify me; he shall take of mine and shew it unto you." He is called the Spirit of Truth. It is his province to bring us under the power of the very truth contained in what we read; to make it real, life-like, impressive. "He shall guide you into all truth," said Jesus. How does he then guide? By that kind of reading which allows each particular truth to secure for itself a just impression upon the mind and heart.

With regard to that particular passage (not selected, but taken at random) on which we have been dwelling, our readers must remember that we are not expounding, but just trying to show by example the best way of studying Scripture.

And his disciples follow him. What is the meaning of the word 'disciple'? It means a learner. They that are Christ's learn of him. 'Take my yoke upon you and learn of me; for I am meek and lowly of heart.' We are not merely to learn what falls from his lips, but we are to learn his qualities. 'Ye have not so learned Christ,' says Paul to the Ephesians. We are then to learn Christ himself. Till Christ himself be formed in us. The disciple therefore is one who is being assimilated to Jesus. There was one disciple who counted all but loss for the excellency of the knowledge of Christ that he might have the fellowship of his sufferings and be made conformable unto his death. Now if we are to be changed into the same image from glory to glory, it will be necessary that we should be brought under the full power of his character; our believing contemplation of him must reach the point of realization; and if we allow the Spirit of God to do this, by keeping the truth sufficiently before our mind, there shall be more than a photographic result.

I am then a learner in the school of Christ. My Teacher is the wisest and best of beings. In every thing that Christ does a lesson is set me. In every thing I do I am to show what Christ has taught me. The master is made known by his scholars. A distinguished professor owes his distinction to his scholars, in whom men see the evidence of his ability. Believers are disciples, and they who are not thus learning of Jesus are none of his. Jesus himself, we are told, learned obedience by the things which he suffered. It was by entire consecration, unreserved, uncompromising dedication to the will of God, that he became at once a perfect scholar and a perfect teacher. Now, am I thus learning? Am I putting into my life as well as into my mind, what Jesus shows me?

His disciples follow him. They let him choose the way. Peter does not take for granted that John knows the way and decide to follow John; each one is guided by the Master. Am I following Jesus? Is the mind of Christ made known in my occupations and in my conduct? He went about doing good. He pleased not himself. His meat was to do the will of him that sent him. He came not to be ministered unto, but to minister. If any man serve me, says Jesus, let him follow me; and where I am there shall my servant be. This then is the only path that leads to the Paradise of God. In former days a fleet of east-indiamen were convoyed by a man-of-war. What each shipmaster had to do was to keep the guiding vessel in sight, until safe in harbour. One might follow thus 5,000 miles, and then, through carelessness, lose sight of her and the mistake might be irretrievable. When the disciples came within sight of the cross, they suddenly concluded that this they could never learn, and fled. But anguish took hold upon them when they discovered that there was no way to paradise but the way of the Cross. By the grace of God they were enabled to learn Christ and him crucified.

—We have too many resolutions and too little action. The Acts of the Apostles is the title of one of the books of the New Testament; their Resolutions have not reached us.—*Anon.*

NOTICE.

We understand that money is wanted for the restoration of the Soldiers' Prayer-House, Kamptee, erected some years ago by General Brown. There is no other place for soldiers for retirement and quiet reading. The current expenses are met by Officers of the garrison, but money is wanted for the repairs. We shall be happy to receive and forward any contributions for the purpose.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Sir,—I reached home on the 11th, after a tour of 51 days and 325 miles, with health greatly improved, and refreshed in spirit by the delightful Christian intercourse I had shared at Belgaum and Kolapoor. There was special occasion for thanksgiving on my safe arrival through storm and flood, since my reputation for wisdom suffered sorely in the estimation of many valued friends, who deemed it rash to journey in the monsoon. I went forth, feeling called of God to do so, and in the confidence that He would take care of me, which He has graciously done.

In a note from *Baitsu*, I asked your readers to pray for the progress of the work in the Concan, and there is evidence before me—in a fifty rupee money order—that the people of God are prompted not only to pray but to give. The donor will please accept thanks for this aid, which is very timely, for we are making an effort to raise some 700 rupees to procure a bell to ring out the hour for our daily meetings at the Chapel of the mission house. This, and other tokens of interest on the part of your readers, embolden me to ask space in your columns for brief notices of our work, and some description of our long and narrow sea-side field. Since arriving I have been privileged to attend a meeting of an English debating club, where the best educated Natives of Ratnagiri read essays and discuss questions of great practical importance. The subject was "The condition of Woman in India," and at their next gathering they are to inquire "What can be done to ameliorate her condition?" Good will surely come of these discussions, if all who take part in them will humbly seek for *moral courage*, from the Source and Giver of that priceless and most needful gift, to enable them to carry into effect their convictions and expressed purposes. These gatherings are models of order, and the time we spend in them are hours of high intellectual and social pleasure.

W. P. BARKER.

Ratnagiri, July 1874.

Sir,—I regret to find that, in your observations on my letter, in your paper of last Saturday—instead of grappling with the point at issue between us—you go on, as you have done so often recently, to reiterate what every Christian man believes, and every Minister of the Gospel preaches to the fullest, viz., the power and present willingness of Christ to save His people from their sins, that He is a PRESENT as well as a future Saviour, that He saves us not only from the condemnation of sin, but also from its love and dominion. But the point in dispute is Whether after conversion we cannot sin; and do not, *as a matter of fact* sin, that our sanctification is at once complete, when we believe on Christ as *our* Saviour—and not progressive—that the Divine life or principle that is implanted in the heart at conversion, is not like the "leaven" that proceeds from within outwards, until the whole is gradually leavened. In regard to the point of not sinning after conversion no one can doubt, or will deny, that we can only be kept from sin through faith in Christ, and that were our faith *never to fail*, or rather give way, we would be kept, through the power of Christ, from sin. But as a matter of fact our faith *does often* give way, sense often bedims the eye of faith, the hurry and pressure of business do it, the gnawing and corroding cares of life do it, the trials and temptations of the world do it. Faith gives way from various causes and for various reasons. And this *in itself* is sin. The very *imperfection* of our faith is sin, and a sin that leads to the commission of other sins. So that every Christian man I have known, or read of, feels the necessity of coming each day to that Fountain opened on Calvary's cross, that the sinful stains of his life may be washed away. Every true Christian man will agree with you, when you paint sin in its darkest colours; and in saying that no converted man *can*, or *will deliberately* and *wilfully* commit sin, but *hate* and *abhor* it. But this is quite different from maintaining that when, amid the pressure of life's business or trials, temptation cometh suddenly upon him (for, as an old divine remarks, Satan is always on the watch "to sort every man with his own bait") *cometh* upon him, when there is an opening in his armour, and "Satan (as Luther says) shoots dreadful thoughts, like fiery darts into the hearts of those that fear God," the Christian's faith NEVER gives way, that he never yields to the power of the tempter, that there is no inward conflict in the Christian's own soul, that there is only an outward conflict in fighting "for the deliverance of sin's multitudinous captives." Now I think that with the exception, perhaps, of your Methodist brethren, you will find very few to agree with you in this—to agree with you that after conversion our sanctification is at once complete, that we are perfect, that there are no remaining corruptions abiding in our hearts, "no remnants of the carnal mind," no conflict between the "flesh and the Spirit." The Apostle Paul, as well as the other Apostles differ from you. Paul says, "I find a law *in my members* warring against the law of my mind," &c. while, at the same time, he declares "I DELIGHT in the law after the inner man." If there be no conflict between the "flesh and the Spirit," then the whole language and tenor of Scripture, on this point, must be changed, otherwise what meaning can be attached to the constant exhortations of the Apostles to "mortify your members, which are upon the earth. To put off all these: wrath, anger, malice, &c.,—not to let "sin REIGN in your mortal bodies, that ye should obey it in the lusts thereof"—"to cleanse ourselves from all filthiness of the flesh and spirit, *perfecting* holiness in the fear of the Lord"—"to lay aside every weight and the sin that doth *so easily* beset us"—and UPSET us also—"to *work out* our own Salvation with fear and trembling, to give all diligence to make our calling and election sure"; and *numerous* other passages, familiar to every reader of the Bible, ALL showing that there is a conflict in the Christian's own soul, as well as an outward one, against the manifold foes that encompass his path Zionward. And hence often does the true Christian, when, like Paul, "there are fightings without and fears within," long for that "rest that remaineth for the people of God," where, as you *so well* observe in your remarks on this passage, in your "Daily Meditations"—you say "The following are elements in that future rest":—Deliverance from our own vain unhallowed imaginations, from self-confidence and the spirit of self-aggrandizement, from unworthy conceptions of God; from vacillations of our love to Christ; from worldly desires; from liability to fall; from misunderstandings with our brethren; in a word from all *the remnants* of a *carnal mind*; deliverance from an indisposition to the service of God, and incompetency for the same; from the assaults of Satan; from the companionship of sinners; from a sin-injured body." Now if for Christians "to battle with the evils of their nature (the "remnants of the carnal mind") be—(as you NOW maintain)—a mistake, and one calculated to paralyze the Church of Christ at the present day—then it *must be a mistake indeed* to look for THAT hereafter, as "elements" of our future rest. "Deliverance from, &c. the remnants of a carnal mind"—WHEN, according to your opinion and that of your Methodist brethren we have all these "elements" already on earth. If so I fail to perceive why we should now look forward to their constituting "elements" in that future rest. "What a man seeth, why doth he yet hope for?" Again you affirm "We are far from thinking, that it is necessary for sin to be present with us, in order that we may realize the preciousness of Jesus, the value of his blood, our dependence upon his grace." I would ask if we do not realize sin as having any existence in us HOW CAN we realize the preciousness of Jesus as our Saviour from it. We cannot realize the power of Christ "in subduing our iniquities," unless we have "an accurate acquaintance with them," as you so well remark in your observations on this passage. In speaking of the power of faith in overcoming our enemies, you say, "The enemies flee far and fast, one however remains crawling in the dark unseen—mutability; and in due time the others return, hoping that their friend may have an opportunity of re-admitting them. Then there are sad conflicts, and we wonder, if after all, our iniquities are to abide unsubdued. We learn eventually, that before their absolute subjugation, it is in many respects necessary that we should have an *accurate acquaintance* with them, an utter detestation of them, a most watchful habit of faith with respect to them." Again you say, "we do not believe that sin makes anybody evangelically humble." Every one, I think, will agree with you, that there is nothing evangelically good in sin. But that God, who "brings good out of evil," permits men to fall into sin to prove them and humble them, most people will admit; and agree with you in your remarks on the passage, "God resisteth the proud." "God (you say) resists the proud by awakening in their breast a monitor, to remind them of their sin, weakness and ignorance, by letting them pursue the course they proudly chose for themselves, and taste the bitter fruits thereof..... You are resisted in your prayers, and know not the reason. The difficulty is that there are enormous pits of unworthiness within you, over which pride hast cast its mantle." And in accordance with this is what Bunyan, in the end of his "Grace Abounding," tells us. He says "I find to this days even abominations in my heart—(1) Inclination to unbelief, (2) Suddenly to forget the love and mercy that Christ manifesteth, (3) A leaning to the works of the law, (4) Wanderings and coldness in prayer, (5) To forget to watch for that I pray for, (6) Apt to murmur, because I have no more, and yet ready to abuse what I have, (7) I can do none of those things, which God commands me, but my corruptions will thrust in themselves; "when I would do good evil is ever present with me." "These things (he adds) I continually see and feel, and am afflicted and oppressed with. Yet the wisdom of God doth order them for my good, (1) They make me abhor myself, (2) They keep me from trusting my heart, (3) They convince me of the insufficiency of all inherent righteousness, (4) They show me the necessity of flying to Jesus, (5) They press me to pray unto God, (6) They show me the need I have to watch and be sober, (7) And provoke me to pray unto God to help me and carry me through this world." And this has been the experience of such eminent Christian men, as the saintly Henry Martyn, who said "the nearer the access with which I am favoured, the more do I feel that I am but sinful dust and ashes," of Bickersteth, Doddridge, Evans, and many others, beside those I formerly mentioned. And this is also in accordance with the experience of the saints of the Old and New Testament, Abraham, Isaac, David, &c., &c. Look at the 51st Psalm; and where have you such a specimen of evangelical humility on account of sin—such a picture of a broken and contrite heart; bruised and humbled on account of sin. Hear him exclaim "my sin is ever before me," and I agree with the author who says, "Nothing would shake our confidence in a man's piety so conclusively as his disavowal of all feelings akin to those that are expressed in the 51st Psalm. Again, look at Peter—he had strong faith—who stronger? Yet that faith gave way, because of over-confidence in that faith. No one, we think, can question the love of Peter to his Master, and the sincerity of his attachment, which made him declare, "Though I die with thee, yet will I not deny thee. But Peter's faith did *signally* and *sadly* give way. He was permitted to commit the heinous sin of denying that he knew his Lord and Master, while his conscience must have told him he was uttering a falsehood. And this, that he might be humbled—and *humbled he was*. But his faith did not fail. Had it done so, his end would have been like that of Judas. Christ had prayed for him that it should not fail, therefore he returned, penitent and contrite to his tender and loving Master. And here also we have another instance of evangelical humility produced by sin. Christ looked upon him—wakened up "the inward monitor," to remind him of his sin, and hence his tears of bitter sorrow. Again, in your article you exhort others "to leave human authority out of the question." This exhortation seems to me to be quite unnecessary in the present day, as the tendency is to reverse the Apostolic precept—*instead* of "esteeming others better thou themselves," people are more inclined to esteem THEMSELVES BETTER than others. I hope you will pardon my boldness, when I say, that I think that instead of exhorting others to do (without fear of any spectre, which spectre must be a creature of your own imagination) what every minister of the Gospel does—to preach the doctrine of Christ's *present* willingness to save His people from their sins—it would be more to the purpose if—through the medium of your paper,—you would use your persuasive powers in dissuading some from preaching doctrines that tend, either to delusion on the one hand, or despondency and despair on the other, that after conversion we cannot, and do not commit sin, that when we believe on Christ as our Saviour our sanctification is complete and perfect, that we are not "renewed day by day," that we do not require to work out our own Salvation with fear and trembling, that there is no inward conflict between the flesh and the Spirit, or if there be we never give way in that conflict because our faith never gives way, that we may be "tempted yet without sin"—doctrines contrary alike to Scripture

and to fact. "If we say we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins he is faithful and just to forgive our sins and to cleanse us from all unrighteousness." "Happy" (says Solomon, who is generally supposed to have had a good deal of wisdom) "is the man who feareth alway," and again, says Paul, "Let him that thinketh he standeth take heed, lest he fall." "Be not high-minded, but fear." LET THEM, therefore, while they proclaim (as every Gospel Minister does) a free, full and perfect Salvation in Christ, not delude them by saying anything that may lead them to believe (as many do) that they cannot sin after conversion; but tell them the whole truth as it is in Jesus, that to the last hour of life they will have to maintain an inward spiritual conflict with the "evils of their own nature"—their unsubdued iniquities; and that unless they "battle" with these, and through God's grace overcome them, they will be of little use in the "fight" for the deliverance of sin's multitudinous captives.

M. M. R.

SIR,—Of your courtesy give me room for a word or two on the comments of your Correspondent X on the letter of the three Bishops in your issue of the 11th July.

I have not seen the letter, and am therefore hampered by inability to refer to the original, nor have I at hand the statistics necessary fully to answer him.

I will not dwell on the bitterness towards the English Church which his scornful tone indicates, for I am too well aware how much the unchristian thoughtlessness and arrogance of some Church writers have done to provoke it. But is it the best way to meet bitterness with bitterness?

The whole drift of the letter is to bid the Bishops look at home, and consider whether a Church which is the nursing mother of sceptics and drunkards, of ritualists and smokers, can by any means do any good in Mission work. It is too true that the Church of England was long in a deep sleep, but when she is giving signs of life in the way all Churches believe to be the one way of giving them—by foreign missions, is that the time to taunt her with her shortcomings? After all the S. P. G. is, I believe, the oldest of Missionary organisations. Let your correspondent follow out his principles, and bid all our able and devoted German missionaries quit India *until such time as not a single follower of Strauss is found in their own country, and call on* you, Sir, and all your American brethren to return home, nor pretend to preach the Gospel in India while the United States shelter Mormons and Freelovers, Spiritualists and Bible Communists.

But your correspondent's wrath is chiefly stirred by the conviction expressed by the Bishops that the future of India depends very much on what the Church may do for her in the next few years. Pausing but an instant to ask whether this is anything more than what the chiefs of any Church may easily be led to say in their affection for the body to which they owe allegiance; is it not the truth? If so much has been done by other and less powerful sects, is it not possible that if the Church of England did but put out all her might, the great work might be most powerfully helped on?

Your correspondent will answer, Not so: but of ritualism cometh no good thing. But English Church Missionaries need not be Ritualists. *Quot homines tot sententiæ.* It is the Church of England's glory, that she recognises this without for an instant compromising vital truth, and does not venture to thrust beyond her pale those who go beyond her golden mean in non-essentials. Believe me, the extreme men are but few: the great heart of the English Church is sound. The very excesses of ritualism are but due to the intensity of enthusiasm, which will presently settle down into a steady bright enduring light. Men who are as much apposed to ritualism as it is possible to be, not only recognise the devotion of its professors, which no one who knows anything of England can deny, but protest against any notion of extruding them. The reason that Ritualists are so numerous among Church of England missionaries,—if indeed they are, and your correspondent does not lump all of whom he does not quite approve under one slang term of condemnation,— is that they are the most active and devoted school in the Church. Are *all* the C. M. S. Missionaries Ritualists: they are certainly Churchmen?

Your correspondent is much exercised by the endowments of the Church of England, and asks what she will give to missions out of her abundance. If you took the average of the official incomes of the ordained clergy of our Church, you would not find it more than a subsistence. It is implied that we raise nothing voluntarily. On the contrary, a great deal of work at home, and all our missionary efforts abroad, are supported by voluntary contributions. I grant we might do more. Do not imply that we do nothing.

I confess that I thought at first your correspondent was not very intimately acquainted with our Church. But I now see that his knowledge is much greater than mine, for, as he implies that the Archbishops and Bishops do nothing out of their incomes to help the cause, he must be so intimate with them as to have inspected their private accounts: if he has not the imputation is unfair.

Attack the union of Church and State if you will, but do not meanwhile forget that those incomes are necessary to great officers of the State.

My letter is already too long. I cannot follow your correspondent through all his somewhat disjointed letter. My object is only to suggest a few considerations in opposition to the drift of his remarks, and chiefly to assert that the Church of England is not the mass of seething corruption he would make her out, but a society not without spot or blemish, but sound at heart and capable of doing all that the Bishops ask her, if she would but put her hand to it. To urge her to do so is their object.

At least allow the Church to see what she can do, and do not first warn her off the field with assertions that she is not fit to try, and then upbraid her for not trying.

Your obedient servant,
AN ENGLISH CHURCHMAN.

Epitome of News.

SATURDAY, JULY 18, 1874.

—The *Perth Inquirer* of June 17th tells us that an interesting fact in connection with the extension of the telegraph to Champion Bay is that all the operators on that line are females; a still more interesting circumstance is the fact that one of these females is a half-caste native, trained and educated at the New Norcia Mission. The cause of aboriginal improvement, it is stated, has received much encouragement by what has been effected in Western Australia.

—The Soldiers' Total Abstinence Association, Agra, offer three prizes of fifty, twenty, and ten rupees each for the best Essays on "Abstinence in the Army." The Essays may consist of personal narratives, recollections, or any subject that bears directly upon the influence of teetotalism on the army; special attention and care must be given to facts and returns; in every case the writer must be prepared to prove them, or the Essay will be at once rejected.

—Capt Macneil, of the ship *Hydree*, is supposed to have fallen overboard and been drowned, in our harbour. He lay down upon the poop, but next morning was missed, and no trace of him has since been found.

—On the subject of Duplex Telegraphy the *Englishman* takes this from the *Scientific American*: "The honour of this invention belongs to the United States, and the original and only inventor of the system by which more than two telegraphic instruments can be worked at the same time over one wire is Mr. Merritt Gally, of Rochester, N. Y., the inventor of the "Universal" printing machine. Mr. Gally's telegraph improvement has been patented in the United States, and in some European country. By the use of Mr. Gally's invention, a large number of operators at different stations along a single wire can be simultaneously employed sending different messages in either or both directions without conflict, each accomplishing as much or more work than would be possible for him to do by the use of the Morse key. Mr. Gally has adapted his system to each and every kind of receiver or register. The operator can receive his letter in print or by sound, or both simultaneously, or by the embossing, marking or the electro-chemical recorder; and his instruments are so simple and accurate in their manipulation, that it seems impossible that a mistake could occur in their operations. No time whatever is wasted in adjusting the instruments. They are always in readiness, and the first stroke of the operator sends the first letter of his message. Each touch of the key-board represents a letter or other signal complete. The operator may be sending a message to a distant station, be receiving another from an intermediate or more distant station, and through a third part of his instrument be in active communication with every office on the line, receiving or sending calls or explanation; while on the same wire numerous other operators, all along the line, may be similarly employed. By using the electro-chemical recorder, on Mr. Gally's system, at least sixty operators may be simultaneously employed upon a single wire sending messages to any destination along the line; thus entirely doing away with the necessity of previously preparing the messages in punched slips of paper, as is done for the automatic machine."

—A correspondent of the *Indian Statesman*, speaking of some raffles got up by Messrs. Vas & Co., Coimbatore, says: "A few months ago, Dr. Fennelly, the Roman Catholic Bishop of Madras, disclaimed having authorized the connection with one of these raffles of the Orphanages in his charge. However, he handsomely acknowledged not long afterwards the receipt of a sum of money for his Orphanages as one result of the same raffle. Another Roman Catholic clergyman in Bangalore is now objecting to the Messrs. Vas having taken a similar liberty with the Bangalore Orphanages without their permission. Probably, it is merely the shade of charitable colouring that protects these raffles from suppression. Still it is curious to mark, on the other hand, indignant virtue repudiating all connection with them while accepting its share of the plunder afterwards."

—Same: "A dreadful tramway accident occurred in the vicinity of the Arthur Crawford Markets on Thursday evening at about half past 6 o'clock. A native woman, with a child in her arms, was running across the lines in front of an approaching car, when the pole of the car struck her, knocking the woman some ten yards off. The child fell under the horses, one of the animals trod on its stomach, and the wheels of the car passed over the arms. The child was conveyed to the Hospital, but only survived for a few hours. At the Coroner's inquest held yesterday morning, the jury returned a verdict of accidental death."

—A cooley was killed at the Grant Road Station of the B. B and C. I. Railway on Thursday; run over by a train.

MONDAY, JULY 20.

—The treatment of leprosy with gurjun balsam, said to be so successful at the Andamans, is being tried in London. A leper in St. Bartholomew's has been treated with it, and there are signs of improvement.

—The Resident at Aden reports as follows by telegraph:—Wreck of *Tenasserim*, 1,746 tons, left Rangoon on June 13th, in North Bight, Ras Haffoon, South Guardafui, which occurred July 7th, midnight. *Kwangtung* has gone to rescue of crew and five passengers. Also reports total wreck of *Royal Family*, with 1,830 tons of coal, six miles south of Guardafui on July 11th. All hands arrived at Aden.

—A Marwarrie in Calcutta stands charged with offering a bribe of Rs. 500 to Captain Stewart, a marine surveyor, with a view to induce the latter to certify that a wretchedly old American vessel, the *Alabama*, is "seaworthy" and a good insurance vessel, which she "is not."

—It is stated that a vernacular medical class will be opened from the 1st November next, in connection with the Grant Medical College.

—Fall of rain up to Saturday 41 inches.

—Mr. Jackson, a soldier 22nd Regt., has been executed at Calcutta for the murder of a comrade.

—The *Statesman* says: "The members of the Methodist Episcopal Church at Secunderabad have subscribed about Rs. 2,000 towards the erection of a place of worship."

The members of the same body at Lanowlee have raised an equal sum for a church, now ready we believe.

—*The Times of India* has received by telegraph the decision of the Home Government regarding the Bombay Riots and the Parsee Memorial. Pills and jam are nicely combined.

"The Parsee community has grounds of complaint against the local authorities.

"The Police are held to have been inefficient at the commencement of the disturbances.

"The Commissioner of Police is blamed for having neglected to take precautions against disorder before the riot broke out, and for subsequently giving expression to feelings of irritation against the Parsees. But the Commissioner is thought well of for the energy he displayed in putting down the disturbances. The Government considers that he behaved with conspicuous gallantry.

"The conduct of the Governor of Bombay is generally approved; but the Government expresses regret at the delay in calling out the troops, and the tone adopted towards the Parsees.

"The Secretary of State bears testimony to the loyalty and general good conduct of the Parsees,

and regrets that they were the victims of unprovoked outrage. The Government gives great credit to them for the moderation which they showed under the provocations received. They are commended for injuring no mosque and destroying no property, or attempting illegal retaliation for the injuries they suffered."

Good Parsees; brave Souter; good Governor. Thus ends this farce.

—*Friend of India:* "Good work is being done by Dr. T. Maxwell, sent out by the Church Missionary Society to succeed the late Dr. Elmslie in Kashmeer. The hospital tent, surmounted by a white flag with the Geneva cross, and "Medical Mission" marked on it, is crowded daily."

—We quoted something from the *Friend's* correspondence about the ministers of Madras and the Rev. Mr. Taylor. A Madras correspondent puts the matter differently: "It was no special meeting '*convened*' at that particular time 'for the purpose of considering the question of inviting Mr. Taylor to Madras,' but an ordinary monthly meeting of a conference of missionaries. There was no reference to Mr. Taylor on the business of the evening; but towards the close of the proceedings the question of inviting him to Madras was brought up, incidentally, by one of the members—none of the other members, so far as I know, having been previously aware that the subject would come forward. In your correspondent's statement it is implied that it was a meeting of the *ministers of the evangelical churches in Madras*:—as I have already intimated, it was a conference of *missionaries*, who meet together to discuss matters of common interest, in, distinctively, *mission* work. And such being the nature of the conference, it appeared to its members—by many of whom a very friendly feeling towards Mr. Taylor was expressed—that any invitation should proceed, not from that body, which possesses no corporate capacity whatever, but from some other source. It was *not* "unanimously decided," as your correspondent confidently affirms, 'that he was *not* to be invited.' As a proof of the good feeling shown by this conference to Mr. Taylor, I may state that, at its next meeting—the first held after his arrival in Madras—he was present, by invitation, and gave an account of the work he had been carrying on for the last three years. He was also present at the meeting held the following month."

—The *Lucknow Witness* mentions a District Conference of the American Methodist Mission just held at Rohilcund: "The Rev. T. J. Scott of Bareilly delivered on successive days a course of five lectures in which the best method of preaching was plainly and thoroughly set forth not only by precept but example. Such points as the way to prepare a sermon, the proper style of composition and delivery, the chief excellencies and defects of a preecher, and the essentials to success, were ably handled and amply illustrated. The benefit to the large body of young native ministers who listened carefully to them must have been very great. An admirable course of four lectures on some of the topics in pastoral theology, such as intercourse with the people, and the conduct of revival meetings, was delivered by the Rev. R. Hoskins of Budaon, while the Rev. H. Mansell explained and enforced the doctrine of Perfect Love. In addition to those there were excellent essays by a number of the native preachers on subjects as Inspiration, the new Birth, Patience, Bazar Preaching, &c. Over a dozen missionaries were in attendance during a part or the whole of the time and nearly seventy of the Native preachers. The latter were as a general thing constant in attention and ready in speaking, not unduly subservient to the views of their white co-labourers nor yet inclined to captious and causeless antagonism. The intelligence and piety displayed by many of them speak very hopefully for the future of Christianity in Rohilcund There have been many baptisms of late, and inquirers are multiplying. To God be all the glory.

Tuesday, July 21.

—*Times of India:* "A Commission was appointed to take evidence at Ahmednuggur in the Guickwar's case, in which the former husband of Luxmeebye has charged her relations with abetting bigamy, &c. From telegraphic intelligence received yesterday, it appears 16 witnesses have been examined, of whom four are Christians. The evidence is in favour of the prosecution."

"The Law Member of Council gets one hundred thousand rupees a year as wages: How does he earn his hire? He has been more than a year over his general insolvency law for India; what amount of wages does he intend to earn before it is completed? We see that preparatory to resuming this work he is about taking a trip to Simla."

—*Madras Mail:* "On the morning of Wednesday last, two sons of Colonel Morgan, aged respectively thirteen and eleven years, having a holiday, went to bathe in a small tank on the Tudor Hall Estate, Ootacamund. They were unhappily neither of them able to swim. The younger boy, whilst attempting to cross the tank, sank in a hole. The elder boy endeavoured to rescue him, but in vain, and was barely able to reach the bank. An alarm was raised, and a number of the Estate servants and coolies were soon on the spot. The boy was rescued from the water, but he was already insensible. Appliances were used to restore auimation, and Drs. Adam and Davis were sent for. These gentlemen promptly arrived, and tried every means which their united skill could suggest, but the length of the immersion rendered the case hopeless. The attempts to restore animation were continued for a long time after the medical men had pronounced their opinion that all hope was over, but without any result. Colonel Morgan was absent from Ootacamund when the accident occurred."

—*Times of India:* "Yesterday evening we were shown a boa six feet seven inches in length, with two full-grown fowls in its stomach."

—*Bombay Gazette:* "Among the improvements now in progress at Poona, it is proposed to organise in every street of the city regular societies for arbitrating all mattersin dispute among the natives, each society confining itself to disputes arising among the residents of that particular street."

Wednesday, July 22.

—The pilgrims to Mecca this year numbered 160,000.

—*Times of India:* "On the 11th instant, an atrocious murder was committed on a Brahmin, an inhabitant of a village some 10 miles from Dholka. It is said that he was waylaid and murdered on his return from a neighbouring village, whither he had gone to a dinner party, by three coolies and one goldsmith, in broad daylight." These have been arrested. Love of money influenced them."

"The new half-anna embossed stamped envelopes have come out, and are being largely availed of by the public. You not only obtain a stamp for half an anna, but what is still better, you get with it a good substantial envelope, with a nice glazed surface, splendid for heavy writers."

"Subscribers to the Carnatic Memorial Fund will be glad to hear that the stained glass window, which was considered the most befitting mode of perpetuating the memory of those who lost their lives in the S. S. *Carnatic*, which was wrecked at Jebel Teer, off Aden, on the 8th September 1869, has at last arrived, and was set up in the chancel of St. Peter's Church, Mazagon, last Thursday. The window is of exquisite workmanship, and consists of seven scriptural scenes from the New Testament. The following is the inscription at the foot. 'This window is erected by the officers and employés of the Peninsular and Oriental Company in memory of their comrades who perished in the Carnatic, September 1869.'"

—Commenting on a document lately registered in the Government office at Jessore, the *Indian Observer* says: "Domestic slavery, in its most stringent form, flourishes unchecked in British India, and may therefore be said to be here protected by the same flag which, on the ocean, is the terror of slave-traders. That the said slavery *does* flourish unchecked is proved by the damning fact that a native can, with impunity, register in a British court a document which is, in itself, clear evidence of the existence of such slavery in a very aggravated form. The grandmother of the maid Afa is therein described as having been *imported*, *kept*, and *maintained* by the father of Shaeb Shamasadden Ahmed Mozumdar; the mother, Niree, is similarly maintained; and the maid Afa herself is also a slave; for the man who wishes to marry her binds himself not to remove her from her present place of servitude and the *marriage* is to be void if the husband himself should ever quit the 'house' of his master; but the worst feature of the infamous transaction is, that the man renounces all claim '*on all male and female children that I may beget by her*,' the only possible interpretation of which is that the said children, born of a slave, are to be slaves themselves, and to serve as such, during their life-time, in the house of the owner of their mother."

—The Cogna bridge on the Nizam's State Railway, was opened last week by H. E. Sir Salar Jung. A correspondent of the *Bombay Gazette* says: "The length of the line from Wadi Junction to the junction near the Hoossani Saugor Tank, whence lines diverge to Secunderabad and Hyderabad, is 118 miles."

"The bridge, which is 950 feet long, is built on sixteen abutments of stone, sunk to a depth of 38 feet below the bed, and has cost about three lakhs."

"The line will not be open for traffic before November, but by the courtesy of the engineers travellers are generally able to escape the horrors of the old Goolburga road, greatly to the profit of the guards of the train, who are said to be making Rs. 1,000 per diem in "tips." One is tempted to ask, what will be the ultimate fate of these men, and how will the money be spent?"

—Rahimtoola Meerally and Ragoo Dhakoo were yesterday hung at the County Jail. The former murdered a fellow Mahomedan, his former partner, in revenge for some supposed injury; the latter murdered his wife Rukmee. The manner of the Mussalman was to the last defiant; the Hindoo seemed dispirited.

—A contemporary says: "If the comet is skulking behind the big, black, heavy clouds which have not given way to the sun for a full week past, and is really the cause of all the mischief which these clouds are doing to our health, to say nothing of almost every blade of grass bejng swamped, then the sooner it attains to its heliocentric motion the better will we be pleased."

The heliocentric motion of the comet is that which is now has, as viewed from the sun.

—The Calcutta Medical College has 1441 students in attendance, last session.

—Speaking of 'The Ritual of the Altar the Archbishop of Canterbury, in the House of Lords, said: "I find in the close of this book directions to the clergy of the Church of England—be it remarked—as to the mode in which they are to use the prayers in this book. In page 193 is the following passage:—

"'The clergyman, joining his hands and humbly bending forward, says, "I confess to Almighty God," etc., as in the Ordinary of the Mass, and continues standing and bending forward until the servers or ministers have said certain other words, and when the confession is begun by the minister he stands upright.'

"I then turn from that to the prayer which he directs to be said, and which most unwillingly, but obliged by the circumstances, I shall now read to your lordships—

"'I confess to Almighty God, to Blessed Mary, Ever Virgin, to Blessed Michael the Archangel, to Blessed John the Baptist, to the whole of the Apostles, Peter and Paul, and to all the Saints, and to you my brethren, that I have sinned exceedingly in thought, word, and deed [here he shall strike upon his breast], by my fault, by my own fault, by my own most grievous fault.'

"And then he proceeds—

"'Therefore I beg the Blessed Mary, Ever Virgin, Blessed Michael the Archangel, Blessed John the Baptist, the Holy Apostles Peter and Paul, and all the Saints, and you my brethren, to pray to the Lord our God for me.'

"If that is not an *ora pro nobis*, I do not understand the meaning of the English language or the Latin words which are on the other side. These are books and these are altar-cards which are used by members of the Church of England."

In conclusion, referring to those who had engaged in these practices, he remarked:—

"I would most earnestly call upon them, with whatever paternal authority my office vests in me, to think of what they are doing when, in the face of congregations of the Church of England, they venture to use the service of the Roman Mass, and give no security that when they are speaking in a low tone to themselves they are not directly addressing the Blessed Virgin Mary, and invoking her prayers on behalf of the worshippers present, who, I believe, if they knew what the minister was saying, would rise and leave the Church."

The ringing cheers with which these concluding words were received by the House of Lords, showed how deeply that august and usually undemonstrative assembly had been moved by the recital of the facts here given.

—The *Bengal Christian Herald*, July 17: "Last Tuesday evening there was a united prayer meeting, at Entally Chapel, of the Bengali Christians residing in and about Calcutta. The large chapel was quite filled, and we witnessed a sight the like of which we had not seen before in connection with the Bengali Churches on such occasions. We feel exceedingly thankful to God for this, and we hope better things are yet in store for us, if we will only ask for them and feel their want. The meeting was only the first of a series."

A singular incident, in connection with the

meeting, is mentioned. A snake made its appearance in the midst of the congregation while they were praying. It was killed. Afterwards, while they were singing, another appeared ; it also was killed.

Thursday, July 23.

—*Bombay Gazette*, London : "The failure of the last two loans has greatly embittered the Turks against the English and the French, and they are showing their resentment by discharging all the Europeans from their dockyards. The English engineers have already been dismissed from the navy, to the great peril of the latter. Many of the private Turkish shipowning firms have adopted the same course. This had been done in the case of the *Kars* a short time before she was run down on her way to Salonica, with a loss estimated at from 200 to 300 lives. The Porte has also placed a stringent interpretation upon what England and France have hitherto considered an important concession. At the close of the Crimean war the Sultan made a concession to the Powers which had assisted him, by which it was provided that no person in the empire was to be molested on account of his religious opinions. This was all very plainly stated in the "Hatti-humaioum," but contrary to former practice the present Turkish Government have recently prosecuted several Mahomedans who have turned Christians on the ground that the concession did not apply to their case. This subject is being vigorously taken up by the English Government, and before Parliament rises from its labours we shall probably hear something said upon this matter at Westminster."

—The *Delhi*, with English Mail of July 10, left Aden yesterday at noon.

—The reports from Bengal are favourable, with one exception. There is still distress in Western Bengal.

—*The Bombay Gazette* learns by telegraph that the Secretary of State's final despatch on the subject of the Bombay Riots has not yet been published in London.

—The Canterbury Convocation have presented an address to the Queen, in which they say :

"Your Majesty's dominions extend over the globe, and the Church of England has endeavoured in every quarter of this vast Empire to spread the truth of Christ and to mitigate the sufferings of humanity ; but the sad death of an eminent missionary bishop of our Church reminds us of the atrocities which may be committed even where the name of Christ is not unknown, and where the flag of Britain commands the seas. We rejoice that your Majesty's attention has been directed to those miseries of the Slave Trade which still desolate so many lands, and we feel sure that vigorous efforts will not be wanting to restrain such horrors as those which caused the murder of Bishop Patteson.

"But the chief field of our Church's operations is among our own people at home, and we are thankful to believe that amidst some unhappy differences of opinion, which impede their usefulness, our clergy of this generation are united in more earnest efforts than seem ever before to have been made to reclaim the vicious and instruct the ignorant. In these efforts they are upheld and supported by the sympathy and co-operation of the faithful laity. We cannot indeed but deplore that so much sin leading to misery should still be found in all ranks, and especially we are pained that, amongst those to whom we look as the very strength of our population, so many families should be ruined by the degradation of a wide spread intemperance. The returns made to the late Convocation on this subject have shown how terrible is the evil and how great the efforts required to meet it. To resist this particular form of wickedness, the Church of England has lately made special efforts, in which we are glad to know that we have received your Majesty's countenance ; indeed we should be ungrateful if we did not acknowledge how, in all efforts to spread that morality, of which the Christian faith is the best guardian, we have ever found your Majesty our willing patron."

Her Majesty, in reply, said : "It is a source of the greatest happiness to me to witness the efforts now being made by the clergy of the Church of England, both at home and abroad, to spread the truth of Christ, to mitigate the sufferings of humanity, to reclaim the vicious, and to instruct the ignorant. In these efforts they will, I feel assured, be upheld and supported by the sympathy and co-operation of a faithful laity.

"They may rely upon my continued desire to suppress the slave trade, and to promote true Christianity and morality among all my people.

"With you, I am thankful to believe that the recent alterations in the Act of Uniformity will prove the means of better adapting some of the public services of the Church to the wants of the age, and of increasing its influence over the people."

—A man named De Groof has descended from a balloon by means of a flying-machine, thus described ; "The machine is constructed of cane and waterproof silk. In appearance it may be represented by a bat's wings joined to a peacock's tail. The wings are thirty-seven feet long, with an average breadth of four feet. The tail is eighteen feet by three. Both wings and tail are inserted into two hinged wooden frames. In the centre of these hinged frames is an upright wooden stand about twelve feet high, to which the wings and tail are attached. On this stand M. de Groof takes his place, and by means of three levers works both wings and tail, his power of propulsion being increased by a corded seat attached to the levers."

We should think walking would be cheaper and more convenient.

Friday, July 24.

—The Hon. Munguldas Nathoobhoy has resigned his seat in the Bombay Council.

—*Indian Statesman :* "We learn that the Rev. Charles Gilder has been created Provincial Grand Chaplain of the Scottish Provincial Lodge of Freemasons at Bombay."

We cannot congratulate him.

—Deaths last week, 289.

—A Mr. William Morley, formerly of the house of Robinson and Co., Madras, was found dead yesterday morning on the roof of the Municipal Offices. He was living on the upper floor of Watson's Hotel, adjoining the offices, and is supposed to have fallen from the roof of the Hotel to that of the offices, a height of 60 feet. He was addicted to drink, and was heard shrieking at 3 A. M. like a man in the horrors.

—The Missionaries of the Brahma Somaj intend to bring an action against the *Saptahik Samachar*, a vernacular weekly paper published in Calcutta, for libel, in consequence of certain defamatory charges brought against them in the columns of that paper.

—*Times of India ;* Calcutta, 23 : Mr. Forsyth has arrived in Calcutta, and is staying with the Viceroy.

The want of rain in Lower Bengal is causing anxiety. The back floods of the Brahmapootra have imperilled Goalundo Railway station. The traffic is not yet interrupted.

—A Roman Catholic chapel has fallen down at Bandora. Damage Rs. 3,000.

—We have had very heavy rain since last Saturday. More than 20 inches have fallen, we think.

Selections.

To the Members of the Congregations of St. Stephen's and St. Thomas', Ootacamund, and All Saints', Coonoor.

July, 1874.

Dear Friends,—For several months past, tidings have been reaching us from almost every part of England and Scotland, telling of a wide-spread and deepening interest in religion such as has not been known for many years.

This awakened interest in spiritual things has not been confined to one locality or to one section of the Christian Church, but has pervaded all classes and all denominations of Christians alike. While the immediate outward results have differed, according to the varying agencies that have been employed, all the accounts concur in bearing testimony to the marked benefits which have resulted wherever the movement has extended, in the quickened spiritual life of individuals, and the higher tone imparted to society at large.

While thus acknowledging with heartfelt gratitude the goodness of God to our nation generally, we especially desire to praise and bless God that He has permitted our own beloved Church to participate so largely in this spiritual blessing, and that He has inclined the hearts of so many of her members, both Clergy and Laity, to pray and consult together as to how a higher tone of spiritual life may be best awakened and fostered among ourselves.

The blessing which has rested upon the Services of the Mission week, held in London in February last, and in other places both before and since, has more than equalled the most sanguine anticipations. Continuous, ferventt, simultaneous prayer went up from thousands and tens of thousands of devout hearts, and great has been the result. The faith and love and zeal of hundreds of the Church's attached members have been largely quickened ; the number of communicants has greatly increased ; not a few young men have offered themselves for the service of the Lord at home and abroad ; backsliders have been reclaimed ; many of the careless and ungodly have been led to reflect seriously on their danger, and to ask what they must do to be saved. God has thus graciously rebuked the scepticism of the age, and given manifest tokens that He is the hearer and answerer of prayer.

And do not we who dwell in a heathen land, exposed to all the chilling and deadening influences of a spiritually-tainted atmosphere, do not we need a similar reviving, quickening influence from on high, both on ourselves and our families ? Is God honoured among us as He ought to be ? Are not too many of us *lovers of pleasure more than lovers of God* ? (2 Tim. iii. 4.) Is there not too much, even among professed believers and communicants, of that *friendship of the world* which is *enmity with God* ? (Jam. iv. 4.) Is not the prevailing tone of the society in which we live too much one of luxurious, self-indulgent ease ; as if we had forgotten that God calls upon us to be His witnesses, (Is. xliii. 10,) and to *let our light so shine* before our servants and the heathen around, that they may *see* in our lives the sanctifying influences of Christ's gospel.

As those who in the Providence of God have been called to minister to you in holy things, and to labour among you in the word and doctrine, we cannot but desire most fervently to see in you the same awakened interest in spiritual things which has been so largely manifested elsewhere. We know that *the Spirit of the Lord is not straitened* ; (Mic. ii. 7) and that *He is waiting that He may be gracious.* (Isaiah xxx. 18.) We have His own promise that if we *call upon Him* in prayer, He will *hearken* unto us ; and that if we *seek* Him, we shall *find* Him, when we *search for Him with all our heart.* (Jer. xxix. 12, 13).

We have accordingly agreed together, in dependence upon God's promised aid and blessing, to adopt the course which has recently been attended with so much blessing at home, of setting apart a week for a series of Special Services to be held daily in our Churches, accompanied by such other Meetings of a less formal character, as the circumstances of each congregation may seem to render desirable.

It is proposed that the week commencing July 18th should be thus occupied at Coonoor, and that during the following week, commencing July 25th, a similar series of Services be held at Ootacamund.

The Bishop has not only accorded to this proposal, and to the special form of prayer, which has been prepared for use at these Services, his full sanction and approval, but has also kindly promised to take a part in them himself.

We would therefore earnestly and affectionately invite you, not only to be present yourselves at all the Services, and to bring your friends ; but would further beseech you, during the interval that yet remains, to be much in prayer that God may pour out upon us more largely the gifts of His Holy Spirit, that so this effort we desire to make in His name, may tend to the promotion of true spiritual life among us, and to the advancement of His kingdom.

We remain,
Your faithful Servants in the Lord,
C. R. DRURY,
Chaplain of St. Stephen's, Ootacamund.
G. ENGLISH,
Chaplain of Coonoor.
J. BARTON,
Acting Chaplain of St. Thomas', Ootacamund.

Miscellany.

—Rev. J. Macpherson, in the *Christian*, on Mr. Moody's second visit to Dundee :

To-day our brethren leave for Aberdeen. This second visit has been much appreciated, and has given a fresh impulse to the work. It has also served to make it abundantly evident that the work of grace has been going on quietly and steadily in this town and neighbourhood during recent months. The ordinary channels of worship and work are full of the river of God—in some cases, indeed, full to overflowing. The pulse of Christian life in this city is beating more strongly and healthfully than it has done for many a day. It is now plain enough that the blessing will be largely permanent and abundantly productive. A thousand earnest souls are longing and praying for greater and still greater things. The impetus given to Christian work in all its departments can scarcely be over-estimated. This is especially true in regard to work among the

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young. During the last three months many of the little ones have been carried away by scarlatina. Many death-bed scenes, full of interest and instruction, have been witnessed. I have often of late heard the children in their last moments speak of the things of God with an intelligence and a simplicity of faith which has been both a lesson and a reproof to older Christians. Beyond measure affecting is it to hear the little ones sing their sweet gospel hymns with their dying breath. "Oh, mother, how I wish you were going with me!" said a little girl the other day as she lay dying. "I cannot go with you, dear," replied the mother; "Jesus wants you to go alone to him." "Going to Jesus," repeated the child twice, as if pondering the full significance of the word. Then, after a pause, she said she was satisfied, adding, "Mother, you will come by and by." She then sung, "Jesus loves even me," and died.

Another little girl of seven, who had previously given touching evidence of having received the grace of God, was singing the hymn, "The gate ajar for me," as she lay dying. Her little sister Bessie, not three years old, joined in the singing to the extent of repeating, "For me, for me." As the older sister sung, the little one would keep time with her hands and feet, always chiming in with her own part, "For me, for me." The older one continued singing till consciousness failed, and shortly afterwards she died. Bessie followed her sister in two days. The last words she lisped were, "For me, for me—Bessie, Jesu." As we laid her beside her sister, we thought we heard in response to the infant's refrain, "For me, for me," a voice from above, saying, "Yes, Bessie, for thee, for thee." "Out of the mouths of babes and sucklings, Thou has perfected praise."

The young doves are flying to their windows. There is sorrow in many a home here; but I have never before seen so much joy and praise in the midst of bereavement and trouble. As the little saved children go in at the gates singing, fathers and mothers are catching glimpses of the glory, and wishing they were in too.

—Meetings for Consecration, in Nottingham; (*Christian*):

A little time ago some of the clergymen and ministers in this town were led to ask Mr. R. Pearsall Smith to visit the place, and give a series of lectures on personal consecration, and similar subjects. On his acceding to their request, a prayer-meeting was held daily for a week before his arrival, for the purpose of pleading earnestly for him, and for themselves, that a Pentecostal blessing might descend on the town, and that the Lord's word by his servant might be spoken in the spirit of power, and of love, and of a sound mind. We rejoice to say we fully believe these prayers have been answered, and that "Jesus only" has been the theme which drew daily thronging numbers to hear these addresses.

It is difficult to describe to those not present the solemn power of the meetings. There seemed so little of man in them, and such apparent preparedness of heart to hear what God alone should speak through his servant. The earnest attention of the hearers was sustained throughout, while the absolutely radiant faces of not a few showed that "the joy unspeakable and full of glory" might be a reality even here below, simply by grasping those "exceeding great and precious promises" in the Word, and making them ours by faith.

The moments of silent communion were, we believe, with many, blessed transactions of renewed consecration to their Lord and Saviour.

Mr. Mayer's "Faith Hymns" were sung. At the second day's meetings Mr. Pearsall Smith was enabled to speak with persuasive power on each occasion, basing his statements on the Word of the living God. His subjects were—"Cleansing our Hearts" (2 Chron. xxx.), "The Rest of Faith—Caleb" (Psa. lxxviii.; Heb. iv.); "Reckon Yourselves Dead" (Rom. vi.); and "Achan's Sin" (Josh. vii.; The key-note of all was, "Taking God at his word."

We believe that the current of spiritual life in Nottingham has been deepened at its source through means of these meetings, and that the blessing is widespread. We are constantly hearing testimony of their quickening power. Many among ministers and people are thanking God for sending his servant with a message to them, and that his teaching has been "no new doctrine," but an opening us of an old and rich vein of God's truth, too often neglected by the fear of overlooking equally prominent and fundamental ones.

There has been no jarring note throughout. Churchmen and Dissenters alike forgot their differences, to hear of the "glorious possibilities" of faith; and the Lord whom they loved "drew near, and joined Himself to them."

There is a deep yearning amongst us for a higher Christian experience, and "a closer walk with God." Some Christians are trying to meet this want by holding a conference every Tuesday afternoon, in a central place in the town, on the subject of consecration, and to pray for further blessing. Will the Lord's people remember them before God? Nottingham is waiting for the very same power given at Pentecost; and should it come soon, how great will be the mission of these prepared ones. May the Lord hasten it in his time!

TELEGRAPHIC NEWS.

London, 16th July, Evening: In the House of Commons Mr. Gladstone has withdrawn his resolution against the Archbishop of Canterbury's Public Worship Regulation Bill.—Mr. Albert Grant, Member for Kidderminister, has been unseated.—The Freedom of the City of London was to-day presented to Sir Bartle Frere.—It is reported that Austria and Russia are negotiating with Turkey with a view to the recognition of the independence of Roumania.

Paris, 16th: M. Magne, Minister of Finance, has resigned.—The Atlantic cable of 1866 is now repaired.

London, 10th:—Earl Carnarvon has announced that the terms offered for the cession of Fiji are unacceptable, but that England is willing to accept the cession unconditionally.

Paris, 18th: The Bill drafted by the Committee of Thirty, and submitted on the 15th instant to the National Assembly for approval, causes universal dissatisfaction. Dissensions exist among the Ministry relative to the general policy, and the prosecution of M. Rouher. M. Fourtou, Minister of the Interior, has resigned.

London, 17th, Afternoon: The Agricultural Bureau at Washington have issued their report for the month of July, showing the condition of the cotton crop to be from 8 to 13 per cent. above that of June, and better generally than in the corresponding month of 1873.

20th: Latest advices from Spain state that the Carlists have captured Cuenca, which is only eighty-three miles from Madrid. The Government have called out 125,000 men of the reserve, and have proclaimed the whole of Spain to be under martial law, and lla Carlist property to be confiscated.

Paris, 19th: There is a Ministerial crisis at Versailles, and it is expected that a new Ministry will be formed on Monday.

20th: The Orleanist General, Latour, has been appointed to succeed M. Fourtou as Minister of the Interior, and M. Magne has been succeeded by the Moderate Deputy, M. Bodet, as Minister of Finance. The other Ministers remain as before. The National Assembly, notwithstanding the opposition of the Government, have reduced the annual redemption payment to the Bank by fifty millions of francs. With the view of giving the Cabinet time to deliberate, the National Assembly have postponed the debate on the Committee of Thirty's proposed Constitutional Bill until Thursday next.

Berlin, 20th: The priest, who was supposed to have been an accomplice in the attempted assassination of Prince Bismarck, has been released.

London, 21st: Count Schouvaloff has been appointed Russian Ambassador at London.—In the House of Commons, last night, Mr. Gathorne Hardy announced the settlement of the question of pay of Majors of Artillery serving in India. Majors of Horse Artillery are to receive the same pay as Majors of Cavalry, and Majors of Foot and Field Batteries are to receive the same as Majors of Infantry.—In reply to a question from Sir W. Anstruther, the Hon. Mr. Bourke, Under-Secretary for Foreign Affairs, testified to the honest desire of the Sultan of Zanzibar to fulfil the obligations by which he was bound by Treaty for the suppression of the Slave Trade, but said that the only effectual preventive was to blockade the Coast, for which purpose three ships had been commissioned and a supplementary vote of £105,000 been asked.

22nd: In the House of Commons, last night, two attempts to defeat Viscount Sandon's Endowed Schools' Act Amendment Bill were made, but both failed in their object. The Liberal papers strongly denounce the reactionary character of the measure.—Lord John Manners, replying to Mr. Jenkins, said that the statements published by the newspapers concerning the alterations in the Indian Mail Contract were incorrect. The new Mail Contract, he added, will shortly be published.—Mr. R. F. Morgan, Queen's Advocate for Ceylon, has been knighted.—The Newmarket Magistrates have dismissed a summons against the Steward of the Jockey Club for permitting betting on the course. The case has been referred to the Court of Queen's Bench.

Berlin, 21st: The Police have closed serveral Catholic Societies in this city.

—Violets do not open once a day and let out their little prayer of perfume. Prayer is a thing that should all the time be going on. One should live continually in a prayerful state.—*Anon.*

PASSENGERS SAILED.

Per P. and O. Str. *Australia, July 17*,:—(additional)

For Southampton.—Major Pollock, Mr. W. M. Blackburn, and Mr. A. P. Thompson.

For Brindisi.—Mr. J. Ramsay, and Mr. J O. C. Anderson.

For Venice.—Mr. A. J. Parker, and Mr. J. L. Johnston.

PASSENGERS ARRIVED.

Per P. and O. Str. *Mirzapore, July 22*:

From Southampton.—Mr. J. L. Lumsden, Mr. C. P. Bird, Mr. H. E. Watson, Mr A. Gilbert, Mr. J. Wright, Mr. R. Hutchesson, Mr. E. E. Sale, Mr. J. Wilkinson, Mr. P. Hodkinson, Mr. Kadir Bux, Mr. G. Anderson, Mr. B. Anderson, Mr. and Mrs. Chambers, Dr. Rivers, Mr. Pilling.

From Venice.—Mr. R. H. Hotter, Dr. Ward, Miss Ward, Miss Rose, Colonel Glasspoole, Lieut-Colonel Harriss.

From Brindisi.—Mr. H. J. Walton, Surgeon-Major Gibbon.

PASSENGERS SAILED.

Per P. and O. Str. *Mooltan, July 24*:

For Southampton.—Mr. Hagan. Mr. J. Tedman, Mr. D. K. Lawcock, Mr. Crowe, Mr. R. Pollet, Mr. F. Thomas, and Mr. Geoghegan.

For Brindisi.—Mr. C. Bowing, Major G. N. Money, the Hon'ble Mr. and Mrs. E. G. Birch, a gentleman, Mr. Grant, Dr. A. Wood, Captain Gwynne, and Mr. J. F. Menzies.

For Venice.—Mr C. Smith, Mr. Coleman, Mr. Gibbons, Mr. M. Gavin, Mr. E O. Taylor, Dr. J. M. Fleming, and Mr. A. M. R. Brett.

Domestic Occurrences.

DEATHS.

BELLELLI—July 16th, at Tank Bunder, Francis Alfred Charles, the dearly beloved child of Mr. and Mrs. P. Bellelli, aged 7 months and 14 days.

JOHN—July 19th, at Bandora, Arthur, youngest son of Harry John, aged 14 months.

NOLAN—July 20th, at Bombay, after a protracted illness, Elizabeth, the beloved wife of Conductor William Nolan, Ordnance Department,

CHARLTON—At Byculla, on the 20th July 1874, Farmer Charlton, aged 28. Funeral will leave the Byculla Station at 4 o'clock p.m. Friends will please accept this intimation.

DA SILVA—July 23rd, at the family residence, Mount Road, Mazagon, Anne A. da Silva, relict of the late L. F. da Silva, Esq., and daughter of the late Sir Roger De Faria.

Advertisements.

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TABLE OF CONTENTS:

Art. I.	Indian Disestablishment and Disendowment.
II.	Street Preaching.
III.	Rights of Native Christians.
IV.	Progressive Sanctification.
V.	Logic of the Vedanta.
VI.	Female Education in Benares.
VII.	The Press and Missionary Work.
VIII.	From the Indus to the Tigris.
IX.	Rev. Levi Spaulding, D.D.
X.	Notes and Intelligence.
XI.	Book Notices.

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